Hon. J. Story

CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

VOL. I. BOSTON, FRIDAY EVENING, NOVEMBER 9, 1821. No. 13.

RELIGIOUS INTELLIGENCE.

PALESTINE MISSION.

JOURNAL OF MESSRS. PARSONS AND FISK.

Soon after the return of Messrs. Fisk and Parsons to Smyrna, they deemed it expedient that one of them should immediately commence a journey to Jerusalem, and the other remain longer in Smyrna. Dec. 5, Mr. Parsons took passage in a Greek vessel bound to Jaffa, (the ancient *Joppa*,) a port town on the eastern shore of the Mediterranean. Mr. Fisk remained in Smyrna, visiting schools, distributing tracts, testaments, &c. The deplorable state of the schools, in this region, must have been learnt from the extracts we have already given from the Journal of the missionaries.

"Every time I visit a Greek school," says Mr. Fisk, "my mind is impressed with the misfortune of having the books so generally in a language which the children do not understand; with the almost entire want of order and discipline; and with the ignorance and incompetence of the masters. To this last remark there are a few exceptions; but, unfortunately, they are very few.

The Psalter, in ancient Greek, is one of the most common books in these schools. I asked one of the masters whether the children understood it. 'O, no,' said he, 'the masters do not understand that. It is very difficult.'"

29th, Mr. F. visited Mr. Davier, a Roman Catholic priest. "I was introduced," says Mr. F. "as belonging to the Bible Society. Mr. D. then began to speak against the Society, and the translations which it circulates. He talked so fast, and so incessantly, as to give no opportunity for any reply. I showed him the Italian Testament as translated by the Catholic Archbishop Martini, and printed at Naples, and the French Testament, by De Sacy. To the last he made objections. I showed him that it was printed under the sanction of a Catholic Archbishop. 'Ah,' said he, 'since the liberty of the press is established in France, the Archbishops are obliged to sanction whatever people wish to print.'"

January 22. 1821.—"Mr. Cohen, the Jew, called upon me. In the course of conversation, he said the Jews here never kindled a fire on the sabbath, but often employ Turks or Christians to do it for them. I inquired what they believe respecting a future state. He says they believe that all atheists and idolaters will be damned forever; but all who believe in one God will be finally saved; though if they live in any known sin, they must suffer in hell till they have expiated it.

24. Visited Sedicui, a village a little W. of S. from Smyrna. It is the seat of an Aga; but the man who has held that office the past year is now gone to Constantinople to hire it for another year. Under the Ottoman government, the man gets an office who can pay the greatest price for it, and then his object is to regain the money he has paid out, and procure as much more as he can. The consequence is, such extortion and oppression as impoverish the people, discourage industry, and depopulate the country.

February 3.—Went to the custom-house to make inquiry about the printing press, which was given by Mr. Clymer to the Syrian Archbishop, and which was sent here from England to be forwarded to Mount Lebanon. I heard last winter that it was so damaged, in coming out, that it must be sent back to England for repairs, and having lately heard that it still remained here, I was apprehensive that no care was taken of it. I found at the custom-house the part which was broken; and, with considerable difficulty, ascertained where the man lives who has the care of it, and went to see him.—He is a Syrian christian from Mount Lebanon, now a merchant here. He told me that the injury was done in taking the press from the vessel; that he immediately wrote to the Archbishop on the subject, and, by his order, had since forwarded to him the whole, except the broken part, which he is now waiting for an opportunity of sending to England to be repaired. In consequence of this misfortune, the printing of the scriptures is likely to be hindered two or three years at least."

In April, Mr. Fisk visited the ruins of Ephesus. He found the place entirely uninhabited.

"While wandering," says he, "among the ruins it was impossible not to think, with deep interest, of the events which have transpired on this spot. Here has been displayed, from time to time, all the skill of the architect, the musician, the tragedian, and the orator. Here some of the most splendid works of man have been seen in all their glory, and here the event has shown their transitory nature. How interesting would it be to stand among these walls, and have before the mind a full view of the history of Ephesus from its first foundation till now! We might observe the idolatrous and impure rites, and the cruel and bloody sports of Pagans succeeded by the preaching, the prayers, the holy and peaceable lives of the first Christians—these Christians martyred, but their religion still triumphing—pagan rites and pagan sports abolished, and the simple worship of Christ instituted in their room. We might see the city conquered and reconquered, destroyed and rebuilt, till finally Christianity, arts, learning and prosperity, all vanish before the pestiferous breath of "the only people whose sole occupation has been to destroy."

The plain of Ephesus is now very unhealthy, owing to the fogs and mist which almost continually rest upon it. The land, however, is rich, and the surrounding country is both fertile and healthy. The adjacent hills would furnish many delightful situations for villages, if the difficulties were removed which are thrown in the way by a despotic government, oppressive Agas, and wandering banditti."

On Mr. F.'s return to Smyrna, he found that apprehensions were entertained of disturbances between the Greeks and the Turks; and these apprehensions were soon realized. The consequences of the rebellion in Moldavia soon extended to Smyrna.

"The present rebellion," says Mr. F. "on the part of the Greeks, will probably prevent my doing much among them for some time. I should not think it prudent to travel much, or to circulate books among the Greeks very extensively till these troubles are over."

Mr. Parsons arrived at Jaffa Feb. 10. where he was received with great kindness and attention, by the English Consul at that place. The Russian Consul, at Jaffa, Mr. Mostrass, to whom Mr. P. had letters, wished him to occupy a room which was under his direction in a monastery, at Jerusalem. Mr. P. considers Jaffa a station of high importance for the distribution of tracts. Almost all the pilgrims from Russia, and from Natolia, land at this port, and frequently remain here many days. Bibles and tracts can be landed here without taxes, at the custom-house, and can be distributed without the danger attending a portage to Jerusalem.

The Russian Consul thinks that a printing press may be in operation at Jerusalem without supicion.

"I have made some short excursions," says Mr. P. in a letter to Mr. Fisk, "in the vicinity of Jerusalem; that is, to the pool of Siloam, to Gethsemane, Mount Olivet, Bethany, the tomb of Lazarus, Mount Zion, &c. I have twice been to see the tomb of our blessed Saviour, and twice to Mount Calvary. The pilgrims weep and sob over the tomb of our Saviour just as they would over the grave of a parent or a sister."

The last intelligence from these missionaries was by a letter from Mr. Fisk, dated Smyrna, July 6. He states that he is residing in the family of the Messrs. Vanlenneps, and that he spends his time in study and in teaching their children. The plague had made its appearance in Smyrna, and had excited great alarm. From a brief account which Mr. F. gives of the massacres which took place in Smyrna, about the middle of June, it appears that the number of Greeks murdered was estimated from five hundred to one thousand, five hundred.

Mr. Fisk had received a letter from Mr. Parsons, dated Samos, (an island near Smyrna) June 22. Mr. P. was daily expected at Smyrna.—The political state of the country where they are now residing, must certainly operate as a powerful discouragement and hindrance of their undertakings. Whether their success, even under more favourable political circumstances, would in any considerable degree answer the ardent expectations of their patrons, is perhaps to be doubted. The establishment of the mission was undoubtedly meant for good, but whether the application of the money will prove to have been judicious, time only can determine. It is certainly idle to expect to revolutionize the manners and religious faith of any people, however tractable, in one generation. Change of religious views, and improvements in literature and manners, must continue to be, as they ever have been, gradual and slow.

A well conducted printing establishment in these regions, would probably do more toward hastening the progress of improvements, and changing the religious character of that part of the world, than *any number* of missionaries employed *without* it. The patrons of the Palestine mission, sensible of this, have taken measures to effect the establishment of a printing press in some part of Western Asia. A subscription was commenced in Boston, in January last, and was completed previously to the first of August, for carrying this plan into execution. The sum subscribed is 3,000 a year, to be paid for five successive years, and is to be expended in printing the scriptures, tracts, and school books, &c. for the benefit of Western Asia.

MENNONITE OPINIONS.

There is a sect of Baptists in Holland, called Mennonites, who number 30,000 persons, and have 130 churches. They take their name from Menno, their founder,—they baptize by pouring and sprinkling—reject infant baptism, requiring subjects to be resprinkled before communion.

The Rev. Mr. Ward of Serampore, lately in this country, has given in a letter to a friend, the following account of their principles.

To the Rev. W. H. ANGAS, *Newcastle-upon-Tyne.*

Cheltenham, April 18, 1821.

MY DEAR BROTHER,

I am much indebted to you for the information contained in these letters respecting the Mennonites. To whom could I then, with more propriety, address this letter on the doctrines they believe, than to the person by whom it was translated? It is extracted from a summary of christian doctrine, by the Rev. J. Gan, of Ryswick.

On the fall of man.—In the fall, man lost his innocence, and all his posterity are born with a natural propensity to evil, and with fleshly inclinations, and are exposed to sickness and death. The posterity of Adam derive no moral guilt from his fall; sin is personal, and the desert of punishment cannot be inherited. Natural evils may, however, arise out of the transgressions of ancestors.

Of the person and dignity of the Saviour.—The Son of God left, of his own free will, the state of glory in which he dwelt before his appearing on earth; and he became man in all respects like us, sin excepted. The incarnate Son of God is set forth to us as inferior to the Father, not only in his state of humiliation, but in that of his exaltation, and as subject to the Father. It must, however, be kept in view, that notwithstanding the incarnate Son of God is inferior to the Father, he is nevertheless, according to the purposes of the Most High, partaker of glory with the Father, and an object of religious trust and confidence in like manner as the Father.

Under the head, *the names of God*, this author says, the One True God is mentioned in the New Testament as the God and Father of our Lord Jesus Christ, in consequence of the near relation of our Saviour to the Most High.

Of the death of Christ.—As the Saviour, being the Son of God, was entirely without sin, on account of his perfect holiness and freewill offering, his sufferings and death have this value in them, that God, according to his own gracious will, bestows on all the guilty the forgiveness of sins, and hereby the pious, who believe in Christ. are appointed to the enjoyment of abundant bliss hereafter. God is so well pleased with the perfect obedience of the sinless Saviour, that he will consider the anguish and pain to which the Saviour freely submitted, and particularly the death of the cross, as equivalent to the punishment the guilty had deserved; and as the reward of the Saviour's merits, he will bestow upon those whom the Saviour acknowledges as his own, an abundant share of bliss hereafter. This is the effect of God's previous mercy and love. The sufferings of the Saviour in no respect tended to move God to a favourable disposition towards mankind; but these sufferings were endured to show his holy aversion to sin, and to give to the world the strongest proofs of his mercy; and thus to inspire the penitent with a perfect confidence in him their heavenly Father. Christ died for all men in this sense, that all men without exception might partake, upon conversion and faith the salvation obtained by him. This salvation is universally and unrestrictedly offered in the preaching of the gospel: none are excluded but by their own fault. That which makes us partakers of the benefits of his death and sufferings, is the union we have in his sufferings, his merits, and his glory.

On faith and conversion.—Salvation consists in the knowledge of God's holy will; in the forgiveness of sins; in the supports of the Holy Spirit; and in the enjoyment of heaven. In order to partake of this salvation we must believe in Christ, which consists in acknowledging him as the deliverer and king bestowed by God, to receive as truth all that which he taught and to repose tranquilly on his assurances, and to be ready to obey all his commands. By this faith we are more particularly to understand, the humble, believing, and thankful, embracing of the rich and merciful purpose of God in the Saviour's sufferings and death upon the cross. In order then to believe, it is necessary that we should in the beginning have a pious disposition, that is conversion. This conversion consists of that moral reformation, whereby men not only pass from a sinful to a virtuous life, but also reject sinful desires and become disposed to do all the will of God. Regeneration refers to that change of mind whereby we become new creatures, or new men, and this is the same as conversion. The effect of faith in Christ, is a zealous observance of duty, united to the desire of advancing in moral perfection.

Of justification.—We are justified by faith in Christ; that is, by this faith we are freed from guilt, and considered and treated as innocent, sin being cancelled.

Of sanctification—It is the duty of those justified by faith in Christ, to apply themselves to the practice of true piety, and in this they are assisted by the Holy Spirit's influences on the mind, which are enlightening, sanctifying, inspiring holy feelings and encouragements to duty. These influences are also consoling; and these benefits of the Holy Spirit are the portion of all the pious and prayerful.

Of water baptism.—The solemn ordinance of Christian baptism consists in an immersion, or in pouring upon, of water, in the name of the Father, the Son, and the Holy Ghost. The words, in the name of the Father, the Son, and the Holy Ghost, signify faith in God, as the universal Father; in Jesus Christ, as the Son of God; and in the Holy Ghost as the power of God, by whose immediate influence the apostles spoke with divine authority, confirming the commission with miracles. Immersion in, or the pouring upon, of water, is a proper image of purification, and therefore this ordinance signifies the purifying of the mind: the forsaking of sin, and the obligation to a holy life; hence baptism is called the laver of regeneration. It further signifies the embracing of the christian religion, and introduces us to christian communion. As the embracing of the christian religion promises to the guilty the forgiveness of sins, so baptism is a sign of acquittal from all former sins. The proper subjects of baptism are all sinners who believe in Christ, and who acknowledge it to be their duty to profess the Christian religion. Conversion and faith are there indispensably necessary to qualify a person to receive baptism in a manner agreeably to its institution and signification. They who are the children of Christian parents, and have been educated in the christian church, are under an obligation to be baptized, as well as converted Jews and heathens.

Of a future state.—Although acquittal from guilt is bestowed upon faith, without respect to works, yet salvation is promised upon works of piety as the fruits of faith. The misery of the condemned will be proportioned to the measure of their crimes.

I am, my dear brother,
Your very obliged and affectionate,
W. WARD.

The "*Farewell Discourse*" of Rev. ANDREW BIGELOW, to the congregational society at Eastport, seems to us an excellent practical refutation, of the false report that has gone abroad, and is industriously circulated,—"that Unitarianism is a chilling and heartless system of religion." No one can read the sermon, without remarking the deep seriousness, and ardent piety by which it is characterized. Even those who are least willing to allow any credit to liberal christianity, must confess that serious and impressive views of the paramount value of religion, and of ministerial responsibility, are not exclusively confined to the regions of orthodoxy. —A few extracts from the sermon, we are persuaded will not be unacceptable to our readers.

"As respects my own ministrations among you, the great principle which I have aimed continually to keep in view, is a sense of my accountability to God for the welfare of immortal souls. I have laboured to realize that during the period of my engagements with you, at least, your souls have been entrusted to me in charge; and that I am to be answerable at a higher tribunal than mere human opinion for the results of my teaching, the tendency of my doctrine, and example. Seeking not yours, but you, I have not shunned to declare unto you what I have deemed the whole counsel of God; have ceased not in public to address to you the injunctions, incentives, remonstrances and denunciations of the Gospel; and in fine, in the prosecution of the business of my ministry have inculcated as paramount those cardinal doctrines of revealed religion, "repentance toward God, and faith toward the Lord Jesus Christ." It has occasioned pain however to think that in the interpretations which I have given of Scripture truth, I have dissented from those entertained by some other classes of Christians; and have differed from not a few conscientious believers in our own immediate neighbourhood; but in giving the reason of the faith that is in me, I could not but follow and fearlessly follow, the honest convictions of my judgment. What these convictions are, it would be needless and painful to recapitulate at present. It is sufficient to say that they are expressed by the term, *Liberal*; are enumerated and defined in the articles, constituting the creed of the Church which Providence has made me the humble instrument of gathering from among you.

"And here let me ask of you, my hearers, what can reasonably be presumed to be the motives of a preacher in attempting to propagate in any community or society, tenets of religion of a cast widely different from those which aforetime have been embraced? Can it be the hope of obtaining the favour of a select few, through whose conjoint influence, he may hope to acquire an eligible settlement in his calling? The minister who is actuated by such a sordid motive is not worthy of the name.—Can it be the love of reputation then, the desire of gaining a name, and attracting a temporary notoriety by leaving the beaten track of commonly received opinions,

and boldly avowing and insisting upon others, which with all their speciousness, have nothing but their novelty to recommend them ?—In reply, let me on the other hand ask, can it be that *that* individual can be found, who with the fear of God before his eyes, can have respect to such a base and worthless principle of action in his ministrations at the altar? or in fine, is there the man that can divest himself of this fear of God, when ascending the pulpit of the sanctuary to lead in the devotions, to guide the meditations, and to attempt to impart instruction to the minds, —of fellow-mortals indeed, but fellow-candidates also with himself for a blessed immortality ? and shall it be that in the house of God the play of an irreverent fancy shall be indulged in the interpretation of that sacred volume, whose pages were traced by the spirit of the living God, and and were communicated for the single purpose of making men wise unto salvation ?—Christians, without multiplying these enquiries I need simply remark, that, if at any season, it well becomes us on our convening in the temple of the Lord, to humble every high look, to cast down each lofty imagination, and to banish every worldly-minded thought, affection and feeling. The ground whereon we then stand, we should remember, is holy, and the sandal must be put from off our feet ; and he especially who ministers at the altar, should beware that he reaches not forth an unhallowed hand to touch the ark of God The nearer, in fact, that the christian minister approaches to a prostrating sense of his own personal nothingness, and to a deep and even fearful conviction of his ultimate amenability in all his doings to the great Watchman of Israel, the safer will be the tenour of conduct which will thence be pursued ; and yet —O ! matchless condescension, humble and unworthy as he is,—yet is he accounted in the sight of Heaven an ambassador for God, commissioned in Christ's stead, to pray men to be reconciled to the Most High. Yes, man, a mere handful of breathing dust—man, that but yesterday sprung from his native earth, and to day is rapidly tending back to its womb,—man, I say, is made the honoured herald of those messages of grace which the Son of God first proclaimed and ratified. Standing as it were between the living and the dead, on the borders of time and eternity, he is charged with the announcement of the most merciful terms of acceptance which infinite wisdom has devised, and which infinite goodness could vouchsafe,—pardons sealed and sent down from the King of heaven to the revolted subjects that people this dark and turbulent province of his dominions ; and not mere pardons, but the amplest, conditional proffers of an amount of positive blessedness, glorious and eternal, blessedness which the obedience of angels could not purchase, but which the sovereign benignity of God freely, spontaneously bestows.

Oh ! my friends, with these impressions of the lofty relations which the christian pastor bears to his God and the nature of his concern in the spiritual interests of his flock, impressions which I trust you will do me the justice to believe, are not now first entertained by me, you will not refuse me the acknowledgment, that in advocating the views of Christian doctrine which I have avowed in this sacred place, I could not be actuated by any other motive than a desire of being instrumental in pointing out to you the simple truths of the inspired writings, and that I have endeavoured at least to the extent of my humble ability, with a singleness of eye to assert the honours and to promote the best interests of undefiled religion. That I have been led unintentionally into errors of judgment, is very possible ; and for these, as many as there may be, I implore the divine forgiveness. But, however justly answerable for these *I* may be, yet it is proper to remind you that yourselves are far from being free from *all* responsibility as concerns their operations and effects. I have often solemnly cautioned you, (and your judgments have gone along with me in assenting to the principle), against receiving any opinions on the subject of revealed religion, not simply do I say on my authority, but, on any human authority whatever. To the Bible and the Bible alone, you have been instructed to look for light and direction in the last resort ; and in imitation of the faithful Bereans, you have been solicited to examine patiently its records, to ascertain whether the impressions which might be formed of their import, would harmonise with the interpretations which I have here given.

You will now suffer me to lead your attention more particularly back to yourselves.

* * * * * * *

Have you contented yourselves with hearing portions read or expounded in public on the stated returns of the Sabbath ; or of bearing away with you from this place of worship the recollected words of a text or two, and thinking that this frugal portion would amply suffice for your spiritual needs, and satisfy abundantly the longings of your immortal souls ?—And when in the retirement of your families and homes, your eye, perchance, has rested on some neglected Bible, that to the ear of conscieuce might seem both to upbraid you, and to whisper the expostulation " Why will ye die ?" have you not once and again turned listlessly away from it, and in effect said to it, " Go thy way for this time, and when I have more convenient season I will call for thee ?" " Oh, my friends ! it is known, most certainly known, to the great searcher of hearts how much or how little you have prized the word of God, that richest, noblest bequest, which the munificence of heaven could bestow ; and be reminded that if in the retrospect of the past, your own hearts condemn you, God, who is greater than your hearts and knoweth all things, will hereafter arraign you to the strictest account."

For the Christian Register.

ON PULPIT ELOCUTION—No. II.

Mr. Editor,—Eloquence is more a gift of nature than an acquisition. An unlearned man may be eloquent. The plainest christian, deeply impressed with the vast importance of religion, and possessing a keen sensibility, may touch the hearts of his fellow-men. However desirable it is that those to whom providence has been liberal in natural powers of oratory, should consecrate them to the cause of religion, it cannot be expected, that the ministers of the gospel shall be all, or generally, men of eloquence. Elocution, however, or the art of graceful and impressive reading and speaking may be cultivated like other sciences ; nor does it require the genius of Demosthenes or the inspiration of St. Paul. If a public speaker reads badly, it is generally his own fault. When there are great natural defects, elocution cannot be expected ; but here it should be a question whether the individual is authorized to assume the clerical office.

It is my first wish, to remove from the minds of some, who deem this art of minor importance, or unattainable by men in general, the mistake they cherish. Dr. Watts, it is known, notwithstanding his seraphic fire as a christian poet, was a tame orator. Dr. Johnson, in his *Life of Watts*, apologizes for him in these words, " he did not endeavour to assist his eloquence with any gesticulations ; for, as no corporeal actions have any correspondence with theological truth, he did not see how they could enforce it." It would not be natural to consider this great moralist's high authority on points of oratory. How few, too, can justly boast of such eminent gifts as to claim exemption from a pleasing delivery, or expect an apologist in one who can take captive the judgment even by the force of prejudice. By elocution men may obtain a compensation for lack of great intellectual endowments, and act more powerfully upon mankind than can those whose wonderful minds dwell in a body which acts like the unwieldly elephant. If any doubt the advantages of clerical elocution, let me add to the remarks in No. 1, the observation of an enlightened scholar, " he who is content to leave his hearers unaffected, is in want of an oratorical requisite, for which no learning can atone." If you rely upon the weight and beauty of the matter, and think it fulfilling your sacred obligations to lay abstract and unanswerable arguments before your auditors, in a cold and unaffected style, why do you not act the philosopher, metaphysician or theologian in your closet, and publish your wisdom to the world? Of what use to mankind in general is your erudition, your vast intellect, your impregnable arguments, your beautiful metaphors, if lost in the delivery? You are heard with gratification, perhaps, by the few who have superior discernment, who know the excellence of the matter, and appreciate you justly. Is it to such only you are an embassador of Christ ; and are you imitating your Lord and Master, by preaching his gospel to the intellectual alone? Besides, you are delegated to preach to men's *hearts*, and think you they are affected by your metaphysical abstraction, and the demonstration of your arguments ? While all other subjects call forth the highest efforts of oratory, shall religion, the noblest, the divinest theme engage only the spiritless, the monotonous ? Shall the temporal interests of mankind enlist the tongues of the eloquent, the impassioned, while their eternal concerns are entrusted to the phlegmatic and insensible ? Forbid it spirit of David, Isaiah, Paul! The common sense of mankind, the observation and experience of men in all ages, attest the importance of engaging address, and oratorical excellence, in one who aims to operate upon human passions, and convince the human mind. Why is it that extemporaneous preachers have crowded churches, while the learned divine often delivers his able sermon to a scanty number ? You say, perhaps, that the mass of men are governed by impulses, are incapable of estimating learning and excellence, and are led captive by the superficial oratory of the popular preacher. Be it so. You are sent to preach to the great body of men ; to the poor the gospel is to be preached ; your vocation is not to astonish or delight with the eloquence of the schools, but to win souls into the sheepfold of the great shepherd of our salvation. Far be it from me to denounce learning, or to encourage declamatory preaching. The object is to persuade divines to deliver well the messages from heaven. Feeble truths, thus pronounced, will outweigh in the general estimation, more worthy matter sluggishly uttered ; and valuable instruction will, by graceful elocution, produce double effect upon the wise and judicious. " I would have every minister of the gospel," says Fenelon, " address his audience with the zeal of a friend, with the generous energy of a father, and with the exuberant affection of a mother—*Soyez peres, ce n'est pas assez soyez meres.*"

Is energetical preaching unattainable ? A man is not born an orator, and natural defects may be overcome by perseverance and study. The example of Demosthenes is familiar. That of St. Paul is more pertinent. " His bodily presence is weak, and his speech contemptible," said a scoffing cotemporary of the apostle, and he himself acknowledged his native disadvantages ; " ye know how," said he, " through infirmity of the flesh I preached the gospel unto you *at the first*." Yet this is he whose sermon converted a judge of the Areopagus, and at whose preaching " Felix trembled." The science of elocution, I am persuaded, is not sufficiently attended to by our young clergy. In their academical education, and ministerial preparation, oratory is almost overlooked. To composition, days and nights are devoted, as if the hearers were all to be students of divinity, or of the profession of the law. Cicero, Quintilian, Longinus, and Blair, are, it is true, read and admired ; it may be the science of rhetorick is well understood. But there is no practice, or but occasional, and then no instructer. The habit of reading a variety of anthors and of delivering passages from them, is not established among the young men destined to the ministry, in the presence of tutors and professors competent to teach elocution. I judge only from the appearance of young clergymen in the pulpit. On the contrary, perhaps, some eminent scholar, whose talents are the pride of the community in which he lives, and to whom the literary youth look up with veneration, is an example of the most exceptionable oratory. It may be a man of genuine eloquence and oratorical graces is servilely imitated by all who mistake action for genius, and aim to form themselves on a model, instead cultivating powers peculiar to themselves.

In the eagerness to commence preaching, as the passport to increased consideration, or in a feverish desire to be early established in domestic life, our young divine begins his career under all the disadvantages of bad elocution, awkward manners, and ignorance of human nature. He tremblingly enters the pulpit, is startled at the sound of his own voice, dares not raise his eyes from the book, reads without emphasis or giving the sense. In reading the sacred poetry or scriptures he imitates a badly taught school boy, in a drawling monotonous tone, as if his thoughts were more intent on the favour of his audience than the approbation of God. This fear of man is baneful to the success of the preacher. The solemnity of his message ought to occupy his mind, and he should not attempt to lead the devotions of a worshipping assembly, or address fellow mortals as a legate of the skies, until by practice elsewhere he has divested himself of timidity, and can preach with all becoming self-possession.

Our clergy generally are inferior to the English in reading, although they excel them in their discourses. Oratorical reading seems to be more cultivated abroad than among us. And it is surprising to one unaccustomed to good reading, to feel the force and beauty of passages when read by an able reader. He experiences the surprise and delight of a worthy man who, on hearing the scriptures read by one of the best teachers of elocution we have ever had, exclaimed " I never understood my bible until now." S. A.

For the Christian Register.

ON THE HABIT OF CRITICISING RELIGIOUS SERVICES.

Mr. Editor—I little expected the article which I communicated for your paper of the week before last, would attract any such notice as to render it necessary for me to trouble you again on the same subject. Remarks, however, have been made, which I cannot, in justice to my own opinion, suffer to pass in silence. Some of them, indeed, are founded on such a misapprehension of my meaning, as leads me to suppose that I expressed myself carelessly, without sufficiently weighing my words ;—in which case, though I deserved to be misunderstood, yet I claim the privilege of an explanation.

I have been supposed to express the opinion, " that the religious services of the pulpit are of too *serious* and *sacred a character* to be made the subject of criticism." Now I certainly intended no such thing, and however loosely I may have expressed my meaning, I do not see how this construction can be fairly given to the language I used. If it can, I am very sorry, because I really think this opinion " a very absurd one, and I am happy to believe that it is much less prevalent now than formerly." I do not claim any sacredness to the services or to the man, such as *on that account* to render it wrong or immoral, or dangerous to touch them. Every body knows that it is possible for a preacher to say very absurd things, very false things, and very slanderous things, in the pulpit ;—and if all remark be silenced, if public opinion be hushed, the pulpit would become *with some men* only a theatre for the venting of bad passions, or a throne of spiritual—yes, and of temporal—tyranny. The history of the church, (to make no allusion to what has been seen and heard within the limits of this town) reads us a sufficient lesson this subject.

But if upon extraordinary occasions, and for special reasons this freedom may be right and necessary, still it does not follow that the *habit* is good. Grant that I do not sin against the sanctity of the name or the service ; yet is it not clear, beyond all controversy, that I injure myself by indulging a fastideous taste, and holding it a matter of first importance that this taste be gratified ? because I am thereby prevented from giving that *religious* attention which is necessary to my improvement. This is what I contend for, and which I earnestly desire may be felt by those who frequent places of worship. They have a *right*—nobody questions it—so far as the preacher is concerned, to be as captious as they please, and regard his performances merely as an exhibition. But if this be their aim and end, or if without making it their *aim*, they suffer it to become their habit, if they allow themselves to be pleased only with a certain perfection of elocution or composition, and to be displeased with every smaller measure of excellence ; does not every one see, that taste being the first consideration, religion will be the second ; and that the religious characters of such hearers will be little, if any, improved even by what delights them most, because it is not religious truth nor pious emotions which they seek or think of, but solely a literary or oratorical gratification ; and having obtained this, they look no further. This appears to me one of the plainest of truths ; and I do think it cannot be too strongly exhibited, or the warning too loudly exposed. It is a truth not by any means peculiar to the pulpit. It applies equally to the reading of religious books, even the New Testament. A man may read this simply to admire the simplicity of the style, the beauty of the parables, the justness of the moral sentiment, without being at all interested in its truths, as matters which concern himself, or in any way affected by them. So also in regard to other books. And I have accordingly known a scholar so offended at the monotonous and artificial melody of Gibbon's History, that he could not and would not profitably read that great work.

All I say is, that this is a danger to be guarded against by those, who would worship God with pleasure and profit, and would derive personal benefit from the public exercises of religion. They cannot hope to find every preacher faultless ; and if they will listen alway for the sake of improvement more than of pleasure, they will not be molested by unavoidable imperfections. Glaring faults, outrageous clerical sins, they must notice and be offended by ; but a serious and devout frame will throw a mantle over the rest ; incidental blemishes will pass unobserved by a mind intent upon higher things.

But it is said, there is less danger to the religious feelings from this quarter than from the improprieties of preachers ; " that if the religious susceptibility and tender reverence of a congregation are ruined or destroyed, the fault is chiefly, if not wholly, chargeable to the preacher." That there is great faultiness in preachers, I certainly never meant to deny ; though I doubt not there are as many good readers and speakers in the clerical profession as in any other,—in that of the law, for instance. In either profession, if you exclude, as some seem to desire, all but the *eloquent*, how few would you have to carry on the business of the world! To be sure there are some indifferent writers and speakers, whom the most devout listen to for charity's sake merely ; but they are really few. Your correspondent, S. A. goes a great way too far, when he says, in a sweeping clause, " the majority of our preachers, orthodox and heterodox, are bad readers, lifeless speakers, and cold devotionalists." But even if it were true, I desire to know how it could prove, that the critical habit I have been speaking of, is not unsafe and unjustifiable in him that would make public worship a *religious affair ?* How can a fault in the preacher excuse the hearer in another fault, which shall do so much to incapacitate him for receiving religious impressions, not only from the worst, but from the best of preachers ?

The imperfections of ministers I do not mean to deny ; but I think it unquestionable that an indifferent orator will do more good to a hearer that listens only for instruction, than the most eloquent to him who thinks principally of gratifying his taste. Consequently, every thing which tends to make this gratification of taste a primary object, is so far injurious to the cause of religion.

Both S. A. and the other writer to whom I have alluded, mistake the real question, when they endeavour to prove that the *defects* of preachers are sometimes such as to render censorious remarks unavoidable. This may be true, but it does not affect my position. My object is, not to shield the unworthy preacher, but to check that uneasy, restless, itching for outside perfections, which leads men to slight and despise good sense, sound reasoning, and serious exhortation, because the man from whom it comes is unattractive in his address, or a little inelegant in his diction. It is in vain to lay all the fault upon the poor minister, and say, that such a man should not preach. It is impossible to fill the ranks of the ministry with such as persons of cultivated taste would call " pleasing preachers." It is utterly impossible but that the majority should be of an inferior character ; yet each in his place may be a most respectable and useful man, and do as much good, even by his awkward delivery, as the most polished declaimer of the most polite congregation. And since this is so, is it desirable so to fill the minds of all people with nice and squeamish notions of emphasis, and accent, and diction, that the occasional services of such men shall become offensive to them ; that, however well meant, well timed, and even well directed, they shall yet produce only disgust in the hearers, and mortification to the speaker? Is this a state of things which any serious man can desire to witness ? Yet this is precisely the state of things, that must be introduced by encouraging and cherishing the habit of which I have spoken. Many a man that would otherwise be a profitable and respected, though not an eloquent, preacher, will be neglected and despised for his lack of unessential graces : the showy will take precedence of the solid qualities ; and taste supplant religion. Every thing which tends to bring on this state of public feeling, is most earnestly to be deprecated.

To most of the remarks of your correspondent, S. A. I give my cordial assent. But I persuade myself if he will seriously look to consequences, he will hardly be so ready to believe that the constant publishing of criticisms on pulpit services may be beneficial both to the preachers and the hearers." Let him look again at what he has written, and he will perceive he has confined his remarks to the good they may do to *preachers*—about which I have said, and shall say, nothing—but has not made one statement, from which I can so much as conjecture what advantage they will be to the *hearers*. I see not how their faith, or zeal, or devotion, can, be in any degree aided, while I do see great hazard to their pious affections and good feelings. If it be answered, that you benefit the hearers by improving the preachers ; I reply, prove to me first, that the current newspaper or table-talk criticism of the day *will* improve the style of preaching, which certainly needs proof, and then show me also, that the benefit thus coming to the people at second hand, will be so

great as to overbalance the direct injury done them by the infusion meanwhile of a critical taste.

I ask your pardon, Mr. Editor, for detaining you so long. I might say much more, but the fear of trespassing deters me. ARTINIUS.

MR. EDITOR—Perhaps your readers will not be displeased to see the following sentence from the famous Dr. South:—

"Be but a person in credit with the multitude, he shall be able to make popular rambling stuff pass for high rhetorick and moving preaching."

ARTINIUS.

CHRISTIAN REGISTER.

FRIDAY EVENING, NOVEMBER 9, 1821.

Continuation of remarke upon some paragraphs in the Boston Recorder of Oct. 27.

By the decisions of the Supreme Court, relative to the Sandwich and Dedham churches, it appears that the law does not recognise any superior authority in church members, or communicants, above non-communicants, in the choice of a minister. Communicants have their equal vote with the other members of the society, and if by superior worth of character they deserve a greater voice, they undoubtedly have it in the influence which their example produces in determining the votes of others. But their vote, as a church, is not allowed to set aside the vote of the society. Nor can they, if they withdraw from the society to which they have belonged, claim any further right to the use of its funds, or to any control over them. In allusiun to these decisions, and in a tone of deep complaint at their effect on all prospect of ecclesiastical domination, the writer to whom we have alluded remarks—

"The original order of things is thus wholly subverted, all the obligations of church covenants are annihilated so far as it lies in the power of a civil court to reach them, and the members of a church have no other rights than they hold in common with all other citizens who contribute to the support of some public teacher, to whom they are pleased to apply the epithet 'Religious.' This may be liberty, equality, charity, or any thing else, for aught we know, except gospel principle. That it is just the state of things which infidelity would wish, there can be no doubt. That the most unprincipled and irreligious part of the community are well pleased with it no one will deny."

"It is in effect, blotting the church from existence. It is saying, that all who live in a land bearing the name of christian, are christians, and church members, whether they have entered into any special covenant engagements or not, and whether they believe the Bible to be the word of God or not."

In the first part of the quotation, the writer says, "the original order of things is thus wholly subverted." So was "the original order of things wholly subverted," when St. Paul, and the other apostles, by their powerful preaching converted thousands of the heathen from idolatry, to the worship of the One true God. And Demetrius, the silversmith, and those of his craft, were ready enough to do what they could to excite alarm in the multitude. The original order of things was also "subverted," when Luther denied the infallibility of the Romish Church, and became a leader of extensive revolt from her authority and discipline. It was subverted, when our ancestors, the English dissenters, refused submission to the decisions of the hierarchy, and came to this country and established a new order of things for themselves.—And *their* order of things was also subverted, when by the increasing population and catholicism of the community, it was determined that church membership should not be an indispensable requisite to the enjoyment and exercise o the rights and immunities of a citizen. And there were found in all those different periods, those whose interests and prejudices induced them to oppose this natural and necessary process of things, by crying out, "the original order of things is thus wholly subverted." If all innovation and change is so much to he deprecated, why are we sending missionaries to India, Palestine, and other places, to disturb "the original order of things."

But what is this "order of things," whose subversion occasions so much apprehension and complaint? It is this, viz.: the practice in which many churches have been indulged, of controlling, at their pleasure, the doings of the congregation in the choice of a minister. But no church can produce any better authority, for the exercise of this control, than custom. It never has been allowed to any church, but by the courtesy of the congregation; and while churches exercised this privilege of precedence with becoming modesty, and a proper respect for the wishes and rights of the congregation, they were indulged in its exercise as though it were a right: but when, in any case, they began to abuse their *privilege*, by claiming it as a *right*, and exercising it arbitrarily—when they endeavoured to defeat the wishes of the congregation in the choice of a minister, or to impose upon them one whose principles and temper were abhorrent to their feelings—then these encroachments were resisted;—it was deemed quite enough that they had fenced the church around with human formularies, which excluded from its pale all conscientious and independent inquirers after truth,—without assuming to themselves the exclusive right of saying who should, or who should not, be the religious teacher of the congregation. And when, in the course of events, it became necessary for the judicial authority to decide the case, it was determined that the right of choosing a minister resided equally in those who are obliged to support him. This is the respect in which "the original order of things is subverted." Of the justice and propriety of the decision, let all candid minds judge.

The writer proceeds, "all the obligations of church covenants are annihilated, so far as it lies in the power of a civil court to reach them," we know not how the decisions of a civil court can have any thing to do with the obligations of church covenants. Church covenants have reference only to our moral conduct in relation to God and our fellow christians, and to the state of our affections toward them. But how can the decisions of a civil court affect these? Is any man forbidden to love God, to be humble and penitent for his sins, or to resolve and strive by divine assistance to overcome them. Is any man hindered in the exercise of kind offices and good affections toward his fellow christians; or are churches forbidden to exercise their usual discipline upon delinquent members? Who will maintain so absurd a position? In what respects then are the obligations of church covenants annihilated? In no respect at all. The writer has not indeed *positively asserted* that they *are* in any respect: he has only said that they "are annihilated *so far as a civil court has power to reach them.*" But though the latter part of his sentence so qualifies the first, as, in some degree to neutralize the whole, yet who does not perceive, in his parade of alarming expressions, a desire to excite the fears of the less informed and the unreflecting; and who does not perceive, that his insinuations have all the effect of the best supported assertions, in making a certain portion of society believe, that our Judiciary is doing its utmost, to destroy the very existence of the church? Is it impertinent to ask the writer of that article,—(we would do it respectfully, and in a spirit of meekness) whether, when he examines and seriously reflects upon these paragraphs, and looks into his own heart as in the presence of God, he is not conscious that his representations are adapted to convey a false impression to the minds of his readers, and thus to excite an unjust prejudice in the community against those who administer the laws? "Thou shalt not bear false witness against thy neighbour."

"And church members have no other rights" continues the writer, "than what they hold in common with other citizens, &c." *i. e.* the privilege is no longer granted to a select few, of controling the congregation in their choice of a minister!

"This may be liberty, equality, or any thing else for ought we know except gospel principle. That it is just the state of things which infidelity would wish there can be no doubt."

We leave our readers to make their own comments upon these sentences.

"It is in effect, blotting the church from existence." In other words, it is the destruction of all our plans of ecclesiastical domination.

"'Ichabod' is already written on the doors of many sanctuaries, and for aught we can predict, may yet be written on many more. If the voice of the community shall sanction what our Courts are doing—if there be not a redeeming spirit in the bosom of this Commonwealth, and if that spirit be not aroused at some early period to a high degree of energy and activity, it cannot be doubtful whether the mass of our orthodox churches will be compelled to quit their houses of worship, to abandon all their temporalities, and provide for the support of the gospel, by such means, as cannot be "kept back by fraud."

"We are persuaded that if the public were convinced of the fact to which they have hitherto been so blind, viz, that the grand design of the existing laws and the existing administration of the laws, is to give a permanent establishment to a system of religion which excludes every doctrine essentially distinguishing Christianity from natural religion, a remedy for the present state of things would soon be found."

The discerning reader will perceive in these paragraphs, the beginnings of an attempt, to introduce the unhallowed fire of religious controversy, into our political sanctuary.

As little as we fear the result of such a course of events, in regard to its influence on the progress of liberal christianity, yet, for the peace of the community, and for the prosperity and safety of our at present tranquil and happy government, we most ardently hope, that the day may be very distant, when a man's peculiar religious sentiments, shall be made the test of his qualification for public office.

We are not a little surprised, that this plan of an appeal to the mass of the community should come from the quarter it does; for if the doctrine of *total depravity* be true, and the state of things complained of, is, as the writer we have quoted affirms, such as "*the most unprincipled and irreligious part of the community are well pleased with*," we should certainly augur nothing very favourable to the success of orthodoxy.

One quotation more and we have done.

"Massachusetts is not yet prepared to receive the chilled and chilling system of unitarianism, at least we hope and we believe not. Saying this however, we are not to be understood as questioning the sincerity of unitarians, nor as wishing to reproach them."

The remarkable tenderness of the writer towards unitarians, in the article we have been considering, and his great unwillingness to *reproach* them, is specially worthy of notice. He only charges them, with endeavouring to establish a "system of religion, which excludes every doctrine essentially distinguishing christianity from natural religion!!"

There is an association in Worcester county, called the "Religious Charitable Society of Worcester county." Its object is to assist in the educatian of young men for the ministry,—to aid missionary societies, poor churches, &c. The society held its tenth anniversary at Holden, Sept. 19. The sum expended last year was $1007. This society has about 20 branches, which annually forward their contributions to increase its funds.

The number of pupils belonging to the Foreign Mission school in Cornwall, (Con.) is thirty-one.

An artificial globe, made by Mr. Gardner of Providence, is pronounced to be remarkably accurate in all respects. Mr. G. is liberally patronised by the discerning and wealthy citizens of Providence, and has engaged to complete a celestial globe of the same dimensions as the terrestrial, which has been submitted to inspection. The largest globes imported from Europe are those of 18 inches diameter. The diameter of Mr. G.'s globe is 36 inches.

In the press, and will be published in a few days, *Poems, by William B. Walter.*

TO CORRESPONDENTS.

A number of Communications are on hand, which will be inserted as soon as circumstances will permit.

DOMESTIC INTELLIGENCE.

COMMITTEE OF VALUATION.

The Committee of the General Court to examine the Returns of the assessors of the several towns to form a *General Valuation* of the Commonwealth, assembled in this town on Wednesday. Eight Senators and thirty-two Representatives compose the committee.

Don JOAQUIN DE ANDUAGA was presented to the President, by the Secretary of State, on the 31st ult. when he delivered his credential letters and was received by the President, as Envoy Extraordinary and Minister Plenipotentiary from Spain.—*Nat. Intelligencer.*

Piracies.—Brig Cobbossee Contee, Jackson, arrived on Monday from the Havana, sailed thence on the morning of the 8th ult. and on the evening of the same day, about four miles from the Moro, was brought too by a piratical sloop, containing about 30 men. A boat from her, with ten men, came along-side, and soon after they got on board commenced plunder.—They took nearly all the clothing from the captain and mate—all the cooking utensils and spare rigging—unrove part of the running rigging—cut the small cable—broke the compasses—cut the mast's coats to pieces—took from the captain his watch and four boxes cigars—and from the cargo three bales cochineal, consigned to Messrs. Wm. B. Swett & Co. and six boxes cigars, consigned to Mr. R. Morland. They beat the mate unmercifully, and hung him up by the neck under the maintop. They also beat the captain very severely—broke a large broad sword across his back, and run a long knife through his thigh, so that he almost bled to death.—Capt. Jackson saw the sloop at the Regla, the day before.—*Cent.*

PHILADELPHIA, Nov. 5.—*Important—Pirates taken!*—Capt. Wilson, who arrived here this morning in the fast sailing schr. George Washington from Havana informs, that October 23d arrived at that port, the British ship Lucies (60 days from London) a prize to the U. S. schr. Enterprise, Capt. Kearney, recaptured off Cape Antonio from the Pirates, and put under charge of a midshipman of that schr.—who informed that the Enterprise captured same day *four schooners and a sloop*, and ordered them for Charleston. *Relf.*

Public Lands.

PROVIDENCE, Nov. 3. The Generel Assembly of this State convened on Tuesday. The Land Resolutions proposed by the Legislature of Maryland, were read, and committed. [*They have since been passed unanimously.*] These Resolutions it will be recollected are:—

Resolved, by the General Assembly of Maryland, That each of the United States has an equal right to participate in the benefits of the Public Lands, the common property of the Union.

Resolved, That the States in whose favour Congress have not made appropriations of land for the purposes of education, are entitled to such appropriations as will correspond, in a just proportion, with those heretofore made in favour of the other States.

☞Very few of the Legislatures have as yet acted on these Resolutions; but there can be no doubt of the concurrence of a large majority in them. The Resolutions are now before a joint Committee of the Legislature of this State, and will be acted upon at the ensuing January session. *Cent.*

Gov. Williamson of Maine is elected, by a small majority, a representative to Congress. The duties of Gov. will now devolve on the Speaker of the house of representatives.

It is stated that the examination of the midshipmen at New-York, for promotion, was terminated on Saturday last, and that, out of 59, 53 passed.

FOREIGN INTELLIGENCE.

CITY OF MEXICO TAKEN.

A letter from Havana, dated Oct. 17th, received here yesterday, contains the following P. S. "We have just received the intelligence, that the Patriots (or Imperialists) have taken the city of Mexico." ☞This place is said to be the most populous city of the New World, regularly built, in the form of a square, of four miles on each side—the streets broad, clean, paved, and intersecting each other at right angles—Churches exceeding one hundred. Population 137,000—Mint employing 400 workmen.—Vera Cruz is the principal seaport, distant 180 miles.

FROM SOUTH AMERICA.

"MONTEVIDEO, SEPT. 13, 1821, We have August dates from Chili, via Buenos Ayres, which announce, that Lima has surrendered to General SAN MARTIN, and Callao to Lord COCHRANE. A letter from Buenos Ayres, of the 4th inst. says, the news of the surrender of Lima will operate favourably on trade, politics, &c.

A St. Thomas paper, of the 16th ult. received by the South Carolina Packet, contains an extract of a letter from Caraccas, dated Oct. 8th, which says—"Official news has been received here of the *Independence of Lima*, which has been proclaimed by the chiefs (Spanish and Republican) La Serna and San Martin. The troops of the latter occupied Callao, and the Cabildo was charged to form the provisional government in conjunction with Gen. San Martin.

New. York Convention.—This respectable body continued in session at the last date from Albany. Its proceedings, in committees of the whole, were undergoing strict revision; and several resolutions agreed to in the heat of controversy, have been reconsidered. If the amendments, which the Convention will probably recommend to the people, are ratified, the Constitution of the State will be something between the Constitutions of the *United States* and of *Massachusetts*. The Governor is to be chosen for two years. No Council.—The Senate (32 members) to have a voice in some of the appointments, and to be elected for four years—one quarter renewed annually.—The Assembly (128) to be chosen annually.—The Judiciary to be independent.—Court of Chancery continued.—Qualification of voters not materially different from that in this State. Blacks owning real estate to the value of 250 dollars allowed to vote. No religious test. *Cent.*

ALGIERS, July 18, 1821.—The Dey from motives of precaution has made the Casllе of *Kassbaite* his residence ever since he assumed the reigns of government. This precaution has given much umbrage to the Janizaries; and when the Dey, a few days since, took a short walk to inspect the fortifications of the lower town, they attempted to take possession of his person, and he owed his safety to his speedy flight to the fortress.—They remain extremely angry, because, by the Dey's seclusion. they are deprived of the pleasure of killing him, whenever they feel that by a change they can obtain sone new advanteges to the army.

FALL OF CARTHAGENA.

Charleston, Oct. 27.—By the British brig Neptune, captain King, arrived at this port yesterday in 23 days from Jamaica, we have received papers from thence to the 2d inst. inclusive. We copy the following important intelligence from the Kingston Courant of the 2d of October:—

"By the schooner John, we have received accounts of the city of Carthagena having capitulated on the 25th ult. to the Independents. On the 26th, Col. Miguel Martinez, aid de camp to Gen. Montilla, arrived *express* at Savanilla, from Torbaco, with the above intelligence, and with an order for all vessels in Savanilla to discharge their cargoes and proceed to Carthagena, to take the Governor (General Torres) and the garrison of that fortress to Cuba. *Gaz.*

LITERARY.

Malay and Dutch Dictionary.

The Netherlands Government have appointed a committee of gentlemen to compose a Malay and Dutch Dictionary, and to superintend all other matters connected with the native language; to obviate the difficulties that have hitherto prevailed, in bringing so desirable an object into effect. *Col. Jour. Jan.* 6.

RUSSIAN LITERATURE.

According to the latest estimation, there are 350 living authors in this country, about one eighth part of whom are ecclesiastics, but the far greater portion consist of persons of rank. Backmeister in his Russian Library, computed that previously to 1817, there existed about 4000 different works in that language. In the extensive collection of national literature, belonging to the Academy of Sciences of St. Petersburg, there were, in 1800, 3000 works printed in the Russian tongue; among which, only 105 belonged to the class of novels and romances. Since that period, authorship has increased so much that last year, no fewer than 6000 volumes were printed in this language. Translations are very numerous, particularly of dramas, novels, works of imagination, and the Belles Lettres. There are newspapers and journals, both German and Russian, published at St. Petersburg, Moscow, Riga, Revel, Abo, and other principal cities. At St. Petersburg there are fifteen printing houses, and ten at Moscow.

The narrative of a voyage round the world, in the Russian ship Rurie; undertaken with a view to the discovery of a North East Passage between the Pacific and Atlantic, by Otto Van Kotzebue, is about to be published in London.

The Royal Society of Literature, in England, has offered, for the year 1822, the King's premium of one hundred Guineas, for the best dissertation on the age of Homer, his writings and genius; and on the state of Religion, Society, Learning and the Arts during that period, collected from the writings of Homer. A premium of fifty Guineas, for the best Essay on the History of the Greek Language, comprehending the present language of Greece. And a premium of fifty Guineas for the best poem on the fall of Constantinople in the 15th century.

ORDAINED,

In the East parish of Windsor, Vt. Rev. John Wheeler, as pastor of the First Congregational Church and Society, in that parish.

The Inauguration of the Rev. Dr. GRIFFIN, as President of Williams' College, was appointed to take place on Wednesday the 14th inst.

MARRIED,

In Pawtucket, Mr. Henry Marchant, Cashier of the Manufacturers' Bank, to Miss Nancy Wilkinson, daughter of Mr. Isaac Wilkinson.

In Pawtucket, Mr. Nathan Lazell, Jr. of South-Bridgewater, to Miss Ann Wilkinson, daughter of Mr. Abraham Wilkinson.

DIED,

In Lexington, on Saturday last, Deacon James Brown, aged 63.

At Newburyport Mrs. Sarah Wigglesworth, relict of Edward W. D. D. Hollis professor of Divinity in Harvard College, aged 94.

POETRY.

From the Bengal Hackaru.

LINES ON THE DEATH OF COWPER.

Bring Nymphs of Onse, the offering of your wave;
The fairest lilies on its breast that blow,
In fond devotion strew on Cowper's grave,
Who taught your stream in Fame's bright beams to flow.

Ah! who shall dare to take his hallowed lyre
From yonder beach, where now it rests unstrung?
Or can the muse a sweeter lay inspire
Than its own minstrel has already sung?

No,—let the breeze that sweeps its plaintive strings,
To his lov'd groves the melody repeat.
The Zephyr breathes;—and through the forest rings
A solemn symphony, divinely sweet.

Ye echoing colonnades, that oft have heard
His voice adoring at deep noon, deplore
In murmuring dirges for the holy bard,
The tuneful druid of your shades no more.

Oft at his minstrel shrine the muses fair,
Domestic virtues still shall mourn,
And thou, meek Piety, forever there,
Shalt weep above thy sweetest Poet's urn.

MISCELLANY.

From the Brief Remarker.

OF VIRTUOUS POVERTY.

"*Man needs but little here below,*
"*Nor wants that little long,*"

And yet to possess but little, though it be quite enough for the real wants of nature, is deemed wretchedness. Poverty is, to many a delicate ear, one of the most frightful words in the whole vocabulary of our language: but it should be remembered that the word has several degrees of signification, and is really frightful in the extreme degree only.

It is true, the rags and filth, and the corresponding ignorance and depravity, so common in the abodes of squalid poverty, are objects of disgust and horror; as they exhibit human nature in its utmost deformity, without aught to shade the picture. The lazy poor, the vicious and profligate poor, compose a mass of wretchedness that is frightful indeed, and not only frightful, but loathsome; and no full measure of pity can be felt for the suffering which they bring upon themselves by their idle and vicious habits.

This is not, however, simple poverty, but poverty and the grossness of vice in alliance; and it is the latter that gives the former its hideous colouring. Virtuous poverty, on the other hand, however disrespected by a scornful world, is in sober truth, respectable. It has a moral gracefulness that is peculiarly its own.

It is not in the splendour of wealth, or on the lap of ease, that man, considered as a moral being, usually exhibits the finest features of character. For the highest order of virtues can be developed only in a condition of considerable hardship or suffering;—namely, the virtues of fortitude, self-denial, patience, humility and quiet resignation. A family, that once had seen better days, struggling with misfortune, suffering "the rich man's contumely," and the neglect and scorn of former familiars, but suffering with fortitude and with pious resignation: a family always poor and accustomed to endure hardship, but of pure morals, industrious, honest, unrepining, contented, daily offering up thanks to God for that little which it enjoys; a Father, a Mother, oppressed with poverty, yet striving, with all the little means in their power, to school their children, and at the same time, both by precept and example, training them up, at home, in the way they should go:—these, to the moral ken, are among the most lovely spectacles that were ever exhibited in this fallen world. True, these humble virtues are like the flowers that "blush unseen." They are scarcely noticed, and much less admired; while thousands greet with admiration and applause, whatever of shining virtue the eye can descry in the ranks of wealth and grandeur.

The Rev. G. Crabbe, "the poet of reality, and of reality in low life," has portrayed, with masterly powers of description, both vicious and virtuous poverty—not from fancy, but from what he saw and knew. If the images of depravity, in his poem, *The Borough*, be too coarse, too naked, and too hideous, to excite other emotions than those of disgust, the images of virtue, which, also, were taken from the deepest shades of poverty, possess almost unrivalled charms. The Tale, for instance, of the *Sad Girl*, a poor maid of the Borough, who, after waiting a long time in anxious expectation of the return of the young sailor that had promised to marry her, at length received him emaciated and mortally sick, and nursed him day and night with the utmost tenderness till he breathed his last; this tale, in point of heart-moving interest, perhaps has scarcely a rival in the history even of romance and fiction.

The following few lines of it show, how venerable, how sacred, how lovely, is the cottage of the poor when adorned with virtue and pure religion.

"Still long she nurs'd him; tender thoughts meantime
Were interchang'd, and hopes and views sublime.
To her he came to die, and every day
She took some portion of the dread away;
With him she pray'd, to him his Bible read,
Sooth'd the faint heart, and held the aching head:
She came with smiles the hour of pain to cheer;
Apart she sigh'd; alone she shed the tear;
Then, as if breaking from a cloud, she gave
Fresh light, and gilt the prospect of the grave."

Blessed, indeed, are such poor! and of such the number is, in all probability, far greater than is generally imagined; the virtuous deeds and heavenly dispositions of the obscure children of poverty being very little known or noticed, save by the Omniscient Eye.

There are latent virtues, as well as latent vices, which are brought to light by circumstances: in the depths of adversity are shown estimable and amiable qualities, which nothing but adversity could disclose. The only perfect character that has ever appeared on the stage of this fallen world, *was made perfect through suffering.** Even *He* could not have exhibited the sublime virtues which he did, had he not taken upon him the form of a servant, and passed his life under the sharpest trials of suffering humanity.

* Heb. ii. 10.

FALSE TENDERNESS TO CHILDREN.

From Dr. Doddridge's Sermons on the Religious Education of Children.

An eminent historian, speaking of that diabolical custom which so long prevailed amongst the old Carthagenians, of offering their children to a detestable idol (which was formed in such a manner, that an infant put into its hands, which were stretched out to receive it, would immediately fall into a gulf of fire) adds a circumstance, which one cannot mention without horror: That the mothers, who, with their own hands, presented the little innocents, thought it an unfortunate omen that the victim should be offered weeping; and, therefore, used a great many fond artifices to divert it, that, soothed by the kisses and caresses of a parent, it might smile in that dreadful moment in which it was to be given up to the idol.—Pardon me, my friends, such is your concern for the present ease and prosperity of your children, while their souls are neglected—a fond solicitude that they may pass smiling into the hands of the destroyer.

Extract from the Memoirs of Dr. Lathrop.

"I was once requested," says the late Dr. Lathrop of West-Springfield, "to preach against prevailing fashions. A remote inhabitant of the parish, apparently in a serious frame, called upon me one day, and pressed the necessity of bearing my testimony against this dangerous evil. I observed to him, that as my people were generally farmers in middling circumstances, I did not think they took a lead in fashions;—if they followed them, it was at an humble distance, and rather to avoid singularity, than to encourage extravagance;—that as long as people were in the habit of wearing clothes, they must have some fashion or other, and a fashion that answered the ends of dress, and exceeded not the ability of the wearer, I considered as innocent, and not deserving reproof. To this he agreed; but said, what grieved him was to see people *set their hearts* so much on fashions. I conceded, that as modes of dress were trifles compared with our eternal concerns, to set our hearts upon them must be a great sin. But I advised him to consider, that to set our hearts *against* such trifles was the same sin as to set our hearts *upon* them; and as his fashion was different from those of his neighbours, just in proportion as he set his heart *against their's* he set his heart *upon his own*. He was therefore doubly guilty of the very sin he imputed to others; and I desired him to correct his own fault, which he could not but know, and to hope, that his neighbours were less faulty than himself, and less faulty than he had uncharitably supposed them to be. I could not but reflect, how easily men deceive themselves, beholding the mote in their neighbour's eye, and considering not the beam in their own."—pp. 19, 20.

PRINTING.

A German account of the Invention of Printing.

At the time when this art was invented, Harlem was surrounded with beautiful woods, which the principal citizens made a practice of frequenting daily in fair weather, after dinner, for pleasure and recreation, and particularly Laurence Koster, who from his youth had a taste for engraving, and often visited the shops of such mechanics at that place, with a view of imbibing a knowledge of the art. In one of his wanderings in the woods, Mr. Koster took a piece of oak or bass-wood, and having smoothed it, cut certain letters thereon with his knife, and wrapping a paper around it put it in his pocket. Whether from afterwards sitting on moist ground, or from his getting into a perspiration, tending to communicate moisture from the wood to the paper wrapped in his pocket, was not ascertained—but so it was, that when he took the wood and wrapper from his pocket, he found the letters he had cut on the wood impressed on the paper. He then made new experiments, and having found them successful, he improved on the art, by finally making the letters of a harder substance.—and thus being enabled to sell books cheaper than those who had manuscripts, he made immense sums of money. But he met with a misfortune which ruined his business. A servant in his employ, named Jan Faustus, after having sufficient experience of the art, which his master had taught him, both in reading and making letters, embraced the opportunity when Koster was at Church with his whole family on Christmas day, to pack up and steal the chief part of his type foundery, and fled therewith to Mentz, where he opened a printing office with one Johan Van Guttenburg, a goldsmith of Stratsburg—and from thence all Europe and the world derived the further knowledge of this art. When Koster returned from church, and found his shop thus plundered, he is stated to have been much distressed—but being a man of wealth and far advanced in years, he never attempted to repair his office.

Our author concludes, "the rule of the city of Harlem, have, with much justice, erected a monument to the memory of Koster, near the market, representing a printing press, with the following inscription"—

"*Memoriæ Sacrum Typographia Ars Artium Omnium Conservatrix, Hic Primum Inventa L. Costore, Harlemensi*, MCCCCXXIX," signifying—to the everlasting memory of the art of printing, the preserver of all arts, here discovered by L. Koster, a Harlemmer, &c. *Con. Observ*

PLANTING OF TREES.

[From a Pamphlet, lately published by Mr. William Prince, of Long Island, a gentleman whose long experience as a nursery man, entitles his opinion to the highest respect.]

Time of planting.

"Spring is the season when we feel the most pleasure in making our rural improvements, and from this circumstance, probably, it has become the most general season for planting trees; but experience has proved that the fall planting is the most successful, particularly in the United States, so subject to droughts, as the trees planted in autumn do not suffer from the drought, when those set out in spring perish in consequence of it.

"As soon as the trees arrive at the place where they are to be planted, let a trench be dug in cultivated ground, the bundles unpacked, and the roots well wet, and immediately covered with earth in the trench, observing to make the earth fine that is spread over the roots, and not thrown on in clods, which would leave vacancies for the admission of air to dry the roots, it having been found, by experience, that the thriftiness of a tree, the first season after transplantation, depends much on the fine fibres of the roots being kept moist, and not suffered to dry from the time the tree is taken up till it is replanted; for, if the trees are carelessly left exposed to drying winds, the young fibres of the roots must perish, and the trees, if they live at all, cannot thrive the first season. In planting, let the trees be set two or three inches deeper than before, and, in filling in the earth around their roots, let some well rotted stable manure be incorporated with the earth, in quantity proportioned to the size of the tree, from one to three shovels full, and finish by leaving a hollow, or basin, around the tree, to catch the rain and convey it to the roots."

To cause the Trees to grow and continue thrifty.

"The earth must be kept cultivated where they are planted; no young tree can grow thrifty if the grass is suffered to form a sod around it; and if it should be found necessary to plant them in grass ground, care must be taken to keep the earth mellow, and free from grass, for two or three feet distant around them, and every autumn have some well rotted manure dug in around each tree, and every spring have the bodies of the apple, pear, plumb and cherry trees, and any others that it is desirable to promote the growth of, brushed over with common soft soap, unmixed with water; this, with the aid of cultivated ground, and some manure, as before mentioned, will give a thriftiness to the trees, surpassing the expectation of any one who has not seen its effect."

The duke of Sussex, one of the royal family of England, and president of the Society of Arts, speaking in commendation of Agriculture (*at the Holkham sheep-shearing meeting,*) observed,

"Where industry prospers and is duly encouraged, the picture of humanity is delightful. Where the *plough* is honored before the *spear*, and where instead of *swords* we use *sickles*, it is a state of society not only good for this country, but for the world at large; and it is a sentiment which cannot but be reciprocated by the foreigners who attend this meeting; and this is one of the best effects of it, to harmonize the mutual good will of nations, and disarm at once their prejudices and their animosity. Among others, I notice here an American Gentleman, and it gives me an opportunity to remark, that as President of the Society of Arts, I have frequently met with some of the most useful and ingenious inventions, as coming from the people of that country, and have frequently given medals which were due to their merit. This I say with the more pleasure, because it is a sentiment most grateful to ny feelings to encouage that friendship and good will between this country and that, which is the honor as well as the interest of both."

ANECDOTE.

The following anecdote occurs in a little French work, just published:—

Madame de Villette, on her wedding Day received from Voltaire (who had already given her a marriage portion) a magnificent present of a set of diamonds, with which the philosopher himself adorned her head, ears, neck, and arms. The toilette being finished, general admiration was expressed, and the delight of the young and lively bride was perfectly natural. "My dear child," said Voltaire," "what I have just given you are trifles, childish toys; but here is another present, a real treasure, which will render you truly rich." With these words, he produced a large book, bound in morocco and gilt edged. On one side was inscribed the words, "Revenues of the Marquess de Villette;" and on the other, "Household expenses of the Marquess de Villette," "This," resumed Voltaire, "is the proper present for a wife and a mother. Never neglect the daily use of this book; let the balance be exactly and scrupulously preserved, and you will be rich and happy."

OBITUARY.

From Poulson's Philadelphia American Daily Advertiser.

Departed this life, at his seat in the City of Burlington, (New Jersey,) on the 24th day of October, A. D. 1821,

ELIAS BOUDINOT, Esq. L. L. D.

in the eighty-second year of his age.

Dr. Boudinot was born in Philadelphia on the 2d of May, A. D. 1740. He was descended from one of those pious Refugees, who fled from France to America to escape the horrors of ecclesiastical persecution, and to enjoy religious freedom in this favoured land. He had the advantage of a classical education, and pursued the study of the law under the direction of the Hon. Richard Stockton, a member of the first American Congress, whose eldest sister he afterwards married.

Shortly after his admission to the bar of New-Jersey, Dr. Boudinot rose to the first grade in his profession. Early in the revolutionary war he was appointed by Congress to the important trust of Commissary General of prisoners. In the year 1777, he was chosen a member of the National Congress, and in the year 1782 he was elected President of that august body. In this capacity he had the honor and happiness of putting his signature to the treaty of peace, which established his country's independence.

On the return of peace, he resumed the practice of the law. It was not long, however, before he was called to a more important station. On the adoption of the present Constitution of the United States, the confidence of his fellow-citizens allotted him a seat in the House of Representatives of the U. S.—In this honourable place he was continued for six successive years. On quitting it to return once more to the pursuits of private life, he was appointed by that consummate judge of character, the first President of the United States, to fill the office of director of the National Mint, vacated by the death of the celebrated Rittenhouse. This trust he executed with exemplary fidelity during the administration of Washington, of Adams, and (in part) of Jefferson. Resigning this office, and seeking seclusion from the perplexities of public life, and from the bustle and ceremony of a commercial metropolis, he fixed his residence in the city of Burlington, (New Jersey.)—Here, surrounded by affectionate friends, and visited by strangers of distinction—engaged much in pursuits of biblical literature—practicing the most liberal and unceremonious hospitality—filling up life in the exercise of christian duties, and of the loveliest charities that exalt our nature—meekly and quietly communicating and receiving happiness of the purest kind—he sustained, and has left such a character, as will forever endear his memory to his friends, and do honour to his country.

The efforts he at first made, notwithstanding the infirmities of age, and much unexpected opposition, to establish the American Bible Society—his munificent donation to this Institution at its first organization—his subsequent liberality to aid in the erection of a Depository—the devise of a large and valuable tract of land—and the deep and undiminished interest he has taken in all the concerns of the National Society ever since he was chosen to be its President; while they spread his fame through every region of the globe, will consecrate his memory in the hearts of his fellow-citizens in America, and his fellow-christians throughout the world.

TRACTS.

☞ The article called "*Objections to Unitarian Christianity considered,*" which we have published in the Nos. 5, 6, and 7, of the Christian Register, is now printed in a pamphlet form, for distribution as a tract. It may be obtained at the office of the Christian Register, at the rate of one dollar a hundred.

Copartnership Dissolved.

THE Copartnership heretofore existing between the Subscribers, under the firm of

JOHN COTTON, Jr. & Co.

was, on the 27th October, by mutual consent, dissolved.

JOHN COTTON, JR.
WILLIAM NICKOLS.

J. C. Jr. having taken the Office to himself, will continue to carry on the Printing Business in its various branches. Books, Pamphlets, Circulars, Blanks, Hand-Bills, Shop-Bills, &c. &c. will be printed correctly and promptly.

Nov. 1.

Mr. Lowell's Sermon.

JUST published and for sale by *Lincoln & Edmands, Cummings & Hilliard* and *Wells & Lilly*, "A Sermon preached Sept. 12, 1821, at the ordination of the Rev. Richard Manning Hodges, to the pastoral office in the South Parish in Bridgewater. By Rev. *Charles Lowell*, minister of the West Church in Boston."

oct 17

Clergyman's Almanack, for 1822.

JUST PUBLISHED by MUNROE & FRANCIS, No. 4, Cornhill, *The Clergyman's Almanack; or Astronomical Diary and Serious Monitor, for the year of our Lord and Saviour Jesus Christ*, 1822. Being the 2d after Bissextile or Leap-Year, and the Forty-sixth of the Independence of the United States.

Calculated for the Metropolis of Massachusetts, lat. 42 deg. 23 min. north; *but will serve for all the New-England States.* *Oct.* 19.

A YOUNG MAN of liberal education, acquainted with the theory of Book-keeping, and who can give satisfactory reference as it regards character, wishes a situation as Clerk in some respectable counting house. He expects no other compensation for the present, than the knowledge he may acquire. Inquire at this Office.

Oct. 19.

Removal.

LEWIS TAPPAN has removed from No. 34, Broad-Street, to the Chambers of No. 4, Kilby-Street, over the Store of Mr. Isaac C. Kendall.

Oct. 5.

WANTED, as an Apprentice to the Printing business, an active and intelligent boy.—Inquire at this Office.

OLIVER EVERETT, No. 6, Court Street, has just received the Unitarian Miscellany and Christian Monitor, No. 9.—for Sept. 1821.

Also just received the Fourth and Fifth Letters to the Rev. *Samuel Miller*, D. D. on his charges against Unitarianism.

CHRISTIAN REGISTER,

PUBLISHED EVERY FRIDAY EVENING, FOR THE EDITOR.

JOHN COTTON, JR. Printer.

No. 10, *Congress-Street*,

BOSTON.

TERMS OF SUBSCRIPTION.

Two Dollars and Fifty Cents if paid in advance, or Three Dollars payable in six months.